

Festival of the Jamaican Oppressed



Statement from the Editors Our Present Position

To our readers, supporters and well-wishers:

ABENG has reached a cross-roads. We are urgently in need of funds and if this is not immediately found, we will be forced to suspend publication for several weeks—even months.

It is exactly six months since ABENG hit the streets for the first time. We started literally without a penny—just the determination of a few people and confidence in the people of this country. The ABENG would uncompromisingly represent Black man and expose the social and economic injustice upon which capitalist exploitation and our two-party political circus have thrived.

That we have been able to survive for as long as we have, depending almost entirely upon revenue received from sales, with occasional assistance from close friends, is some achievement. But it falls far short of our intended goals and from the hopes and expectations of tens of thousands of Jamaicans at home and abroad.

The responses to ABENG, from our friends as well as our enemies, have deepened our conviction of the necessity to pursue the struggle against white racism and foreign domination.

Shearer and Manley have been forced

to start talking about change. Talk of course, is cheap, but such talk demonstrates that these two puppets of foreign white domination feel the necessity to respond to the demand for change which ABENG has at least partly unleashed in this people. Police brutality is no longer a myth. The initial shock and disbelief of the public is at last giving way to horror and disgust as the realization of its ugly existence is beginning to sink home.

We do not need to list the achievements of ABENG. Its success is tied to the struggle of the Blackman to liberate himself. Its failure to appear, even temporarily, will be a set-back in this struggle.

For this reason we call upon our readers and well-wishers both at home and abroad, to show by their tangible support in this crucial hour to maintain the struggle at its highest level.

The weekly operating cost of publishing ABENG is roughly £180, most of which is printing cost. This is only possible because most of the persons responsible for production and distribution do so on a voluntary basis at great personal sacrifice. The revenue from sales have proven to be insufficient to guarantee this weekly sum.

Our present position is that all our reserves have been exhausted. We need therefore at least £500 immediately to tide us over until the end of August, during

which time drastic steps will be taken to make more efficient our distribution and production. If this money is found, we intend to move to eight pages by this time, allowing us to take in several pages of advertising in order to lessen our dependence upon the revenue from sales.

Given this breathing space, we then intend to launch the public company which we have promised to do but which has not, up to this point, been possible. It is at this point that we will then be able to obtain our own press, perhaps the most urgent necessity of all. It is the lack of an independent press which most of all has forced ABENG into its present position, and its acquisition by Blackman could flood Jamaica with freedom sounds that would stir Blackman to take effective action for his liberation. But this is a lot of money, and getting it will have to be tackled full-time.

For the present we call on the public to make a small sacrifice to keep ABENG going. Whether it be 5/-, £5, or £50, whatever each individual can give. We also appeal to each vendor and distributor who is behind in his or her returns to make immediate payment to our office at 4 Collins Green Avenue, Kingston 5.

Whether or not ABENG survives the struggle will go on. This is partly because ABENG reached this cross-roads of the gathering forces for change.



Community

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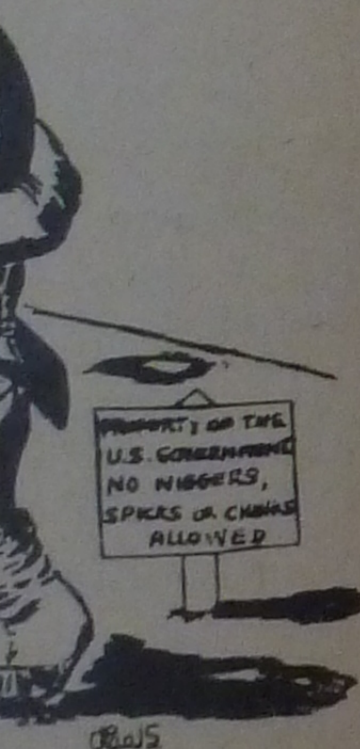
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CONTD.



Why Rudies Got to be Ruder

By the poet RAS DIZZY

Who are the Rudies and what have they done? Nobody seems to care a damn about how they came to be 'juvenile delinquents'. The rudies are searching for that hidden share which is truly belonging to them. Have you got it somewhere for them? Then where? In the treasury of the authorities? Is it in the savings of the Jamaica Citizens Bank? Is it inside the economic and financial chest? Could it be on the Rehabilitation list or is it being secretly and wilfully kept by the political hierarchy? Well then where is their bite? These are the questions you must ask yourselves.

I was on Wednesday last, walking through Kingston 12—a section of the West. It was now night-break. I found myself on a dry and overcrowded city street. It was 9th street—the sign for the eye-sighters. The fix-wheel bicycles, instead of cars, came regularly behind one another as the riders exceptionally cruised through the combat. A night-joint saloon, was in its swing of music and fun as the rudies go in and out the dance. But if you had ever listened to Rudies' reggae tunes like "Just another girl" by Ken Boothe and "Sweet n' Dandy" by Toots and his Maytals, then Gladys and Stranger Cole's creation and tunes like "Dr. No-Go" and "Bongo Nyah"—then you could tell why the youths want to listen to them and watch the human emotions behind the effect. The youths dance and as they creep up in numbers they like to greet and toast one another.

The way they drink the beer and then how they dance to the beat of the blues show that they are sophisticated human beings searching for freedom and recreational facilities free from fear of force.

I had a little time to research the serious and unhappy ones. But, as soon as about half a dozen beer bottles were thrown to splinters not in the street but against the walls—then you could see "a heart of brokenness" in pocket; so they smashed a few pints and left the spot. And where did they go? No one knows. And why do they leave the spot? No money of course, and no dole. No way to drive away the thinking of crime and the planning of what maybe bigger than even the morality of both myself and you.

If they had employment, dole, and unity in love from those who despise or depress them, then certainly they would dance to happiness with their friends and girlfriends, so having the experience of human companion-ship, freedom and love in them.

But I suppose that for them—no envelopes on Fridays,—they decide to hold up the pay-roll. The law later turns them in and the Resident Magistrate in court is not interested in asking them what is wrong with their house, their life and why they want to hold-up Mr. So and So or Mr. He or She. Instead, the court is interested in guilty or not guilty. But does that stop them from holding up another pay-roll? No, it does not.

As for our youths and rudies then they are too ambitious to walk and beg. Too frustrated to listen to anybody unless you were sharing ideas and sympathy with them, they are also not educated enough to reform themselves by skill and self-perseverance. They become agnostic by lots of false rumours to do with the religious teachings of Rome and the philosophy of white aristocracy.

They like, however, to listen to the history of our national heroes. They like the African Culture and the leaders who sincerely debate with Government over the open and ever-growing tensions. Let me say that without their participation, nothing in progress, can be achieved. These are the days of terror and fear for the wicked but peace and happiness to the righteous. The white world owes to the Black Africans many obligations for the exploitation of our wealth, but don't watch only the skin of the person for in that case you might be betrayed by their qualities.

TRENCH TOWN ON HOOK

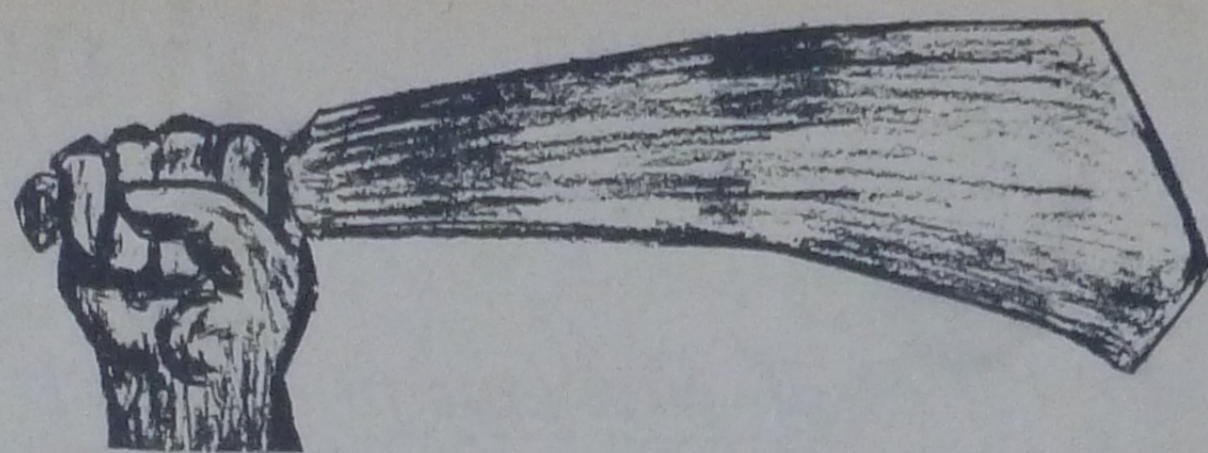
The Government granted a large sum to the Ministry of Housing, to be spent on the re-development of Trench Town, Newland Town, and Ghost Town, areas which for a great many years have been most dilapidated, and unattended, and which falls under the portfolio of the "Minister of Housing" (past and present), the latter who is the M.P. for the greater portion of said areas which is split into two constituencies.

The situation here is most complex in that a vast number of people pays yearly, or quarterly lease to the government, while another sector have been branded as "squatters".

A relatively small amount of the residents, have, through their own initiative, built fairly decent homes, and have done what development they could in their immediate surroundings, while on the other hand others have been so poor it is entirely beyond them to even attempt anything of the sort.

Recently, the residents of Ghost Town were given notices to quit, this also applies to certain radicals, and known opposition supporters in other sectors of the area, which is predominantly a Ja. Labour Party stronghold.

So far it is not quite clear what method of approach the government intends to use, and thus requires a most careful attempt, of an analysis of the situation.



Sugar Councils Report

In 1517 the first group of African slaves arrived in Jamaica to begin the building of the sugar industry. From that year until 1807 when the last group arrived slaves had been shipped here to replenish the dead and build the economic foundation of the sugar industry of today.

With the revolutionary patience of a people in chains and under the whip we slaved for years without wages or human rights. The only financial costs of labour on the plantation at that time was what the foreign sugar manufacturer-slavemasters paid the slave-ship captain for his black cargo. We cultivated the food we ate and built the huts where we slept. Our women were raped to satisfy, the drunken pleasures of the estate management. And our children from the age of four years old, began working in the sugar industry, weeding crops and tending to livestock for feeding the estates.

Throughout this period the sugar manufacturers slavemasters made millions in profits which they squandered on riotous living in England, and financing the administrative, industrial and military power of the British colonial government, to be able to keep the sugar slaves in slavery and plunder other territories of the world. None of this great quantity of wealth that the sugar industry produced was reinvested in the interest of the Jamaican people on a whole, or any of it, to the benefit of the sugar workers who are still producing these profits.

The money contributions of the S.M.A. to medical schemes, pension schemes and the labour welfare board is from money wages owed to sugar workers, and not a social contribution as—the Mordecai Commission of Inquiry tries to make out. And even as official talk claims, it was a social contribution—compared to the social problems caused by the sugar industry, it would be like throwing a bucket of water in the sea and then stooping to check on the rise of the sea level.

And yet with this historic foundation that workers and peasants have laid in Jamaica, and upon

which they continue to build the sugar industry down through the years for nothing—we hear present talk about "crises". Strange we didn't hear about crises when profits from the industry was leaving the country like dirt. Now that various pressures are slowing the rate of profits we hear of crises.

But what about the crises of low wages to sugar workers. Isn't that a crises?

And furthermore, how is it that the rate of profits to W.I.S.co. can determine a crises in the Jamaican economy, while the social problems caused by foreign white economic exploitation is not regarded as a crises?

Who is administering the economic affairs of the country, W.I.S.co. or the two-party government?

Sugar workers will not accept the wicked statement of W.I.S.co. made in England through the London stock exchange and supported by the S.M.A. and the C.F.A.

Imagine, after blaming a workers strike for social justice as being mainly responsible for the sugar industry foreign profits 'crises'. The present meetings that are trying to resolve the said crises, have completely left out the interest, opinion and presence of sugar workers who they claim is causing the crises. Can a trial go on without the available accused? Can justice be done without our evidence?

As sugar workers we take a dim view of the fake arbitration going on between the N.W.U./B.I.T. U. capitalist agents and the S.M.A., and the meetings between the S.M.A. the C.F.A. and the P.M. to try and solve the problems in the sugar industry. And since we as workers—the largest and most productive group of people concerned with the industry—are left out of these deliberations, we nevertheless take this opportunity to make the following proposals:

1. That all profits of the W.I.S.co. and their parent company of Tate and Lyle in England, by way of the economic control of the sugar industry of Jamaica through sugar cane cultivation, sugar and molasses manufacturing and exportation, rum distillation and export-

tation, shipping and insurance of these products, international marketing of these products and other by-products of sugar cane, be taken into account in deciding the ability of W.I.S.co. to pay wages.

2. That the longstanding necessity of a wage increase to all categories of sugar workers and payment of all overdue crop bonus be settled and implemented during the present season. And please... please make dead sure—it will be before next crop time.

THE BLACKS MUST BE FREE

by DELROY 'TENNYSON' REID.
 Montego Bay.

For centuries, the black man has been subjected to all types of suffering and humiliation, he has been jeered at; he has been described as dirty by people who are afraid of water; he has been enslaved—carried across the sea to distant lands to slave for people who believed not in right but in might; he has been taught to close his eyes and look up to the sky when praising to God and while he does this all his minerals below and other good things of life are robbed.

His progress has been retarded. Where he should have been taught African history and Culture he has been taught "The Coming of the Europeans" and "Mary, Queen of Scots". In all directions the black man is far from being free.

Black People and particularly those in Jamaica, must realize that any government he has to deal with believes strongly in the use of force.

Blacks here, must discontinue to trust these people which have let the masses down time after time. The time has come when Blacks should be prepared to defend themselves and their rights.

For complete freedom to the black man he must learn to solve most of his problems himself. Hidden talents which has been lying dormant in him for ages must be exposed instead of depending on the foreign "great minds". He must learn to create.

People are certainly getting tired of the black man's empty threats and our hot-air.

It is most unjust to think that in a matter of days, or even months, people will be able to evacuate their present dwellings, to move to areas they could not have afforded to live in for a number of years previously.

It would be more than unjust to forcibly evict people who have acquired the land through the semi-legal processes, such as leases etc.

It is also mockingly presumptuous to ask people who lack proper education to create through their own initiative, a status their earning potentials will not allow them to do.

This is a social injustice that will only do further harm to already oppressed peoples.

In examining the sector that has been already semi-developed, (Boys Town) we find that these houses are most insecure and inappropriate, taking into consideration, (1) The mass rate of production, (2) The present population of the entire area, and the number of people who now occupy these houses.

We have also seen gross discriminatory acts regarding the over-all allotment of these houses, meaning that, the people who have so far acquired any houses are only the most staunch supporters of the Ja. Labour Party.

Thirdly: The over-all sum total, and rates of payment necessary to acquire ownership is far too exorbitant, considering the facts, that (1) These houses are not properly built,

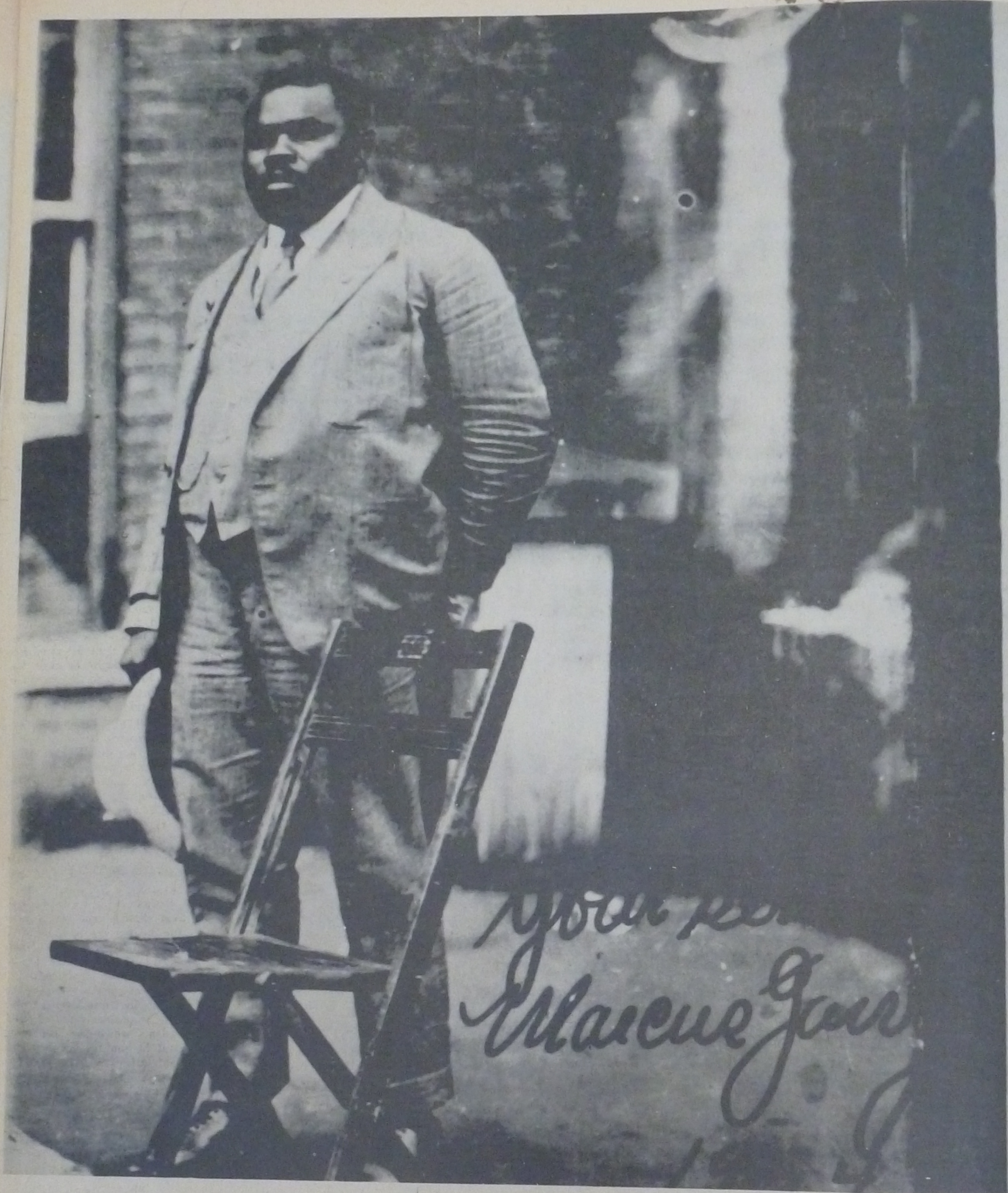
(2) does not allow for the proper raising of a family, due to the limitedness of living, and yard space, and, (3) The fact that the government themselves announced, that this was a low cost housing scheme, designed for poor people, who could not have afforded to acquire homes in more developed residential sectors.

We have seen examples of other situations in other areas (Shanty Town, White Marl, etc.) and how it was handled, it is logical to assume that it is the government's intention to carry out this programme in much the same way, knowing the political administration of a Capitalist society.

It is quite clear that it is their intention to further insure their dominance of these particular (vote-catching) areas, it is also clear that Shearer and his beauracrat puppetry have no scruples regarding injustice or the exploiting of the exploited class.

He is a member, and tool of the exploiting class, and has no intention of fairly administering to any conscious, or even un-conscious masses, lest, this, endangers his realm of power which would in effect be somewhat of a blow, to Capitalism. To educate a nation, is sowing the seed of development.

MAKO.



Marcus Mosiah Garvey

President and Founder

Universal Negro Improvement Association

August 1, 1914

Kingston Jamaica

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New missing

Privates in the J.D.F. are £6 a week starting salary. After five years of service to their Q and country they receive £7. a week. A recently promised rise is to be non-retroactive.

It is reported that four vates in the Jamaica Defence Force are at present in custody at Park Camp, having been arrested and charged with stealing a known quantity of the New Currency. Abeng understands that over £500 (\$1,000) of stolen money has been recovered from one of the arrested men. No one knows just how much was actually taken.

The greatest puzzle of

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Vol. 1 No. 28

Panther Chicago



For the second time white fascist pig police of C USA launched an unprovoked attack on the office of the Panther Party on the city Side. Only 3 brothers were building at the time of the attack. They fought bravely until come by the pigs from over the cars. Five policemen were killed.

This is the latest in the of hopeless attempts by the racist imperialist government in America to constantly crush the mass the great struggle of the people around the world. A veteran white policeman in Chicago said that never in all his life as police force, had he seen so much 'heat' put on an organization. He has been put on the Black Panther Party by the police. "Not Capone", he said, "received treatment."

Such are the lengths to

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